2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

768 428 case, are still in process of formation. Wagons and farm tools, sewing machine and kitchen range, are family tools, in the same status as, formerly, the stone axe and the rope twister, the pots and baskets. They used to be distributed, by informal arrangement, men's tools to men, womens' tools to women. But the added value of present day tools causes disagreement which must finally lead to some form of testament.

LAND

● 423 The essential interest of a family was in the land which had been cleared and ditched by its men and whose use was, therefore, regarded as a perpetual right. An agricultural settlement was known simply as the Fields, the flimsy houses being secondary and these Fields had generally been discovered and settled by a family group. The place chosen was in the flat plain where a wash, rushing down from the mountains, finally lost its momentum, ceased to cut a channel and spread its waters over the level land for a square mile or more. The clay, soaked by the standing water, furnished the planting ground while the houses were placed on some slight elevation away from the flood.

The group of settlers distributed the fields among their households, choosing a leader to oversee the process. If they were only a few, any older man might take charge. A larger group elected a leader who must ultimately be approved by the leader of the home village. Under his direction, the group held a meeting and parcelled out the flood plain into plots of two or three acres. At the beginning, there was usually more than enough for all since the Papago planted very little wheat and all they needed was a garden patch for corn, beans and pumpkins. The writer, on inquiring how all could be accomodated so easily, has often been told: "But you don't know how small our fields were. There was more than enough."

Each family head received a field which would serve for himself and his sons and he marked its corners with large stones or stakes. These were frequently washed away and then there were boundary difficulties but most Papago denied that they resulted in quarreling. "They just talked together and put the marks back." However the writer has seen clowns at the harvest feast, mimicking farm life and surreptitiously moving boundary stones. If there were a [627] dispute it is acknowledged that the parties went to the governor, who generally reconciled them by common sense and moral suasion. If one of them insisted that he needed more land, the governor suggested that he go further out and dig a new field.

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

This is an example of the economy of abundance. The land was all subject to drought and the fields were tiny but there was enough for every one, either at the wash in question or at another. The peaceable acceptance of this fact is in sharp contrast to the attitude of the neighboring Mohave in the Colorado bottom. There the land was rich but it was limited and boundary disputes were so frequent that a special form of fight was developed to settle them.[1]

With the fields marked out, each family had the duty of clearing the land and perhaps digging a ditch which would bring the water to a point where it would flood the area. This meant labor and when such labor ceased, the governor might allow another family to use the land, but they must relinquish the right, if any of the original family even the most distant relatives, came back and asked for it.

There were certain duties which the family owed to the village, as a form of tax. It must join with the others in digging a reservoir to catch rain water for drinking purposes since the water of the wash was too muddy and intermittent. Also, if the plain was such that the flood water was not distributed well, it might be necessary to build a short main ditch. Both ditch and reservoir must be cleaned every year and sometimes there were subsidiary ditches though never a real irrigating system. The decision as to cleaning was taken up in council and every man was bound to help.

During the father's lifetime his sons worked the land under his direction and after his death they might continue to do so for a while. (I, 1, A, B, C, D, E; I, 6, A, B, C, D; I, 5, A, B, C). Ultimately, as their families grew, they divided the land between them but with very little formality. Sometimes two sons kept their land together (I, 5, A, C) sometimes one was a hunter and got the family meat while his brothers did the farming (I, 8, E). If more land was needed, one of the sons asked permission of the council and broke land at a distance, his brothers helping him in the work (I, 8, B).

Daughters were expected to marry into another village and share their husbands' land. Until they did so, their living was provided in the family group and they were sheltered in the house of any brother who had room. If they returned after divorce or widowhood, they were treated in the same way. There is one instance of an unmarried woman being given land by her brothers but in that case, she was apparently about to marry and the land was given to her husband as a member of the group. (I, 3, C, 2). In another case, a widow with a grown son had land which we may consider as given to the son on the same system (I, 1, A, 3). A woman, in fact, was

[1] Kroeber, 1925, p. 744.

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

423 591 not considered a member of the farm group, since she had other duties and land assigned to her immediate family was really assigned to the man who supported her.

There are a number of cases of matrilineal residence which are explained in the above way. When a married woman brought her husband to live in the family group with her brothers, informants never took it for granted but gave one of four reasons:

1. There were no sons, or not enough and the daughter's husband was needed to work on the land. (I, 2, B, 1; I, 2, F, 1; I, 2, I, 1; I, 7, A, 1).

2. The daughter's husband had no land so came to share that of his wife's family. (I, 6, C, 1). (The husband in this case was obviously a poor match and his labor must have been needed to make the arrangement desirable.)

3. The daughter's husband had land but, his relatives being all dead, he did not wish to stay there. (I, 2, F, 4; I, 2, F, 5; I, 2, F, 6; I, 2, H, 1; I, 3, D, 5).

4. The daughter's family were breaking out new land and her husband joined them as one of the group of settlers, sometimes keeping his home field as well. (1, 3, B, 19; I, 3, B, 1; I, 8, A, 1; I, 3, C, 1; I, 3, D, 1; I, 8, A, 1; I, 8, F, 1).

When the daughter's husband entered the group in this way, he was placed on a par with the sons, one of the indications that affinal relatives were treated like blood relatives when geographic nearness permitted. The land was assigned to the husband, not to the wife, and if she died and he married again, its use went to his descendants This is just what would have happened if the family had called in a distant relative on their own side to make use of their land-right.

Such relatives were, in fact, called in or invited themselves for the same reasons as applied to the daughter's husband. I, 1, F, 1 used the land of his father's younger brother's grandchildren and I, 6, D, 1 that of his younger sister's daughter's husband. On this basis it would have been logical for the family occasionally to turn land over to friends or share-croppers but there is no record that commercial procedure progressed so far. Land was connected with the family and not with trade.

423 Ultimately, the field became inadequate and the group must get new land. If the settlement were still small, the digging of a ditch further down the wash would make a sufficient plot available. Permission was asked of the Council so as not to interfere with the rights of others and then all the family united in digging and clearing, as compensation to the migrating members for giving up their claims. There is record of one brother who did his own

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clearing and felt that, thereafter, he need not share the produce of his fields with those who were using the family inheritance (I, 8, B, 1). As the village grew larger, available land was further and further away: those who took it up moved their residence and the family group became segmented. Ultimately some of the segments had to found new villages.

There are a few examples of men who had land but moved to get something better. These did not relinquish the old land but sent a member of the family to cultivate it so that in the end the family possessed plots at two different Fields (I, 1, A, 1; I, 3, B, 1). There was here a chance for aggrandizement and for a higher standard of wealth than the Papago usually had, but few seem to have thought of warding off starvation in this way. The close family group and the Fields which barely gave it a living, were the rule.

Occasionally families died out and then the Council, on request, assigned their land to someone else. After many deaths, the surviving members often deserted the land on the same principle that they pulled down the house, to prevent its being visited by ghosts. The ghosts would not lure away with them any but the family so it was safe for non-relatives to live there. But they must ask the family's permission and if any of them returned after a safe interval, the land must be given back. But no payment in crops was made during its use.

Since almost every one in a village was related it was rare for any one to move in who was not provided for in some family group. But if a stranger did wish to enter, and take up land, abandoned or new, he went to the Council and asked permission. The Council did not look up his references but simply tried him out. If he proved a desirable neighbor, he was allowed to stay.

The Well villages were composed of groups of relatives, smaller than those at the Fields, since the Well could serve only a limited number. But often the personnel at the Well was somewhat different. The group in 1, 1 were living at the Fields of their mother's family since their father was dead but in winter they went to the Well used by the father's group as they had in his lifetime. Through this sort of shift, a family might belong to two economic groups, one functioning in the dry season, one in the wet. But some, like 1, 5, A, 1 formed a new group and did not change.

Beside the shift from Field to Wells, there were briefer migrations to food gathering grounds where families kept permanent camps. In late June and early July, every family went for three or four weeks to the foothills to gather the fruit of the giant cactus whose juice was fermented for the liquor ceremony. As a rule, each

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

village located a good grove in the foothills nearest it and the families chose their camping sites there. In this case there was no consultation with the Council for the cactus groves were very extensive and there was plenty of room. Nearly related families placed their camps together with a picking grove around them a half mile or more square, or such that the women of the combined families could just manage to keep the groves picked clean as the fruit ripened. The next campers settled far enough away so as to give themselves room and not interfere. No one would settle near an established camp unless he was a relative and then only after asking permission and no one, looking for a new camp, would go to the hills already pre-empted by a village not his own.

However, residents of one village often asked their relatives from another village to make cactus camp with them; married daughters came back to camp with their families and people who had formed new Field villages used the old cactus camp. This shifting of personnel furnished almost as much excitement as the journey to a ceremony and formed a relief for relatives living in close contact the rest of the year.

A family thus using the cactus grove of a village not their own felt bound in honor to bring the gathered juice to the ceremony of the host village. Tradition says that, in the old days, all juice was fermented in the council house with none kept for private consumption. That constituted the guests ceremonial laborers for the host village. At present a great deal of the liquor is used for home consumption and people want more of it. Also they are less willing to camp in the waterless groves where water has to be transported a long distance and they are beginning to encroach on the groves of people camped in the more accessible places. "But I would not say anything," said a man who had suffered this. "The cactus is for all. We did not make it and the people who pick it are bringing rain." A woman, less tolerant, followed the trespassers all the way out of the grove, scolding them. But the rest of her family disapproved and would say nothing. The Papago tradition of peaceableness was strong.

The cholla and the prickly pear grew in the same general locations as the giant cactus and when they were in season the women of the family went back to the cactus camp for two or three days, drying or eating the prickly pear and pit-baking the cholla on the spot. For each of the other staples they had a special location: mesquite beans by the washes, yucca on hilltops; roots and greens in low wet places. There were no family camps in these gathering grounds but each was understood to be pre-empted by a village or by several related villages.

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The most formal procedure was for one of the older women of the village, frequently the Keeper's wife, to have the gathering party announced by the crier. All the able bodied women of the village would then go out together and pick the spot clean. Each patriarchal family made its own arrangements as to the disposal of the harvest, some putting it in a common storehouse, some dividing it among the various young wives. Women who could not go because of illness or segregation shared the harvest of their families. 222

The picking lasted three or four days and the women camped in the open, the older ones acting as directors and chaperones. Sometimes an old man or two went with them and, if there were danger of the Apaches, some husbands with bows and arrows. But no man ever worked at food gathering and the guards spent their time hunting rats and rabbits. The women dried or pit-baked their harvest on the spot and made a holiday of it with songs and stories. This was the time when daring youths sneaked to the camp at night and tried to decoy a maiden out into the dark. [836]

Often the women of a village did not go all together but in different family groups at different times. The female head of one patriarchal family would command her youthful subordinates to be ready and might invite the heads of other families. Then they proceeded like the large group. There was little danger of their taking what others might want because no woman could carry more than her one burden basket full, but there was a general feeling that it was wrong to be greedy and not give others a chance. When they returned they made small gifts of their harvest to relatives in the village, gifts which were reciprocated in the usual way.

The mens' deer hunting grounds were determined in a very loose way, like the women's gathering grounds. A mens' hunting party was arranged in the council but not for relatives only, since skilled deer hunters were few. They went to certain mountains rather loosely understood to be pre-empted by their village but no informant could say what would be the consequences if they went elsewhere. "Probably no one would say anything." Then follows another example of the economy of abundance. "There weren't many hunters. There were deer enough." Each hunter's kill had to suffice for the whole of the economic unit to which he belonged, which might mean from two to ten families. He butchered his deer on arrival and then called his children to carry pieces to each household, according to the number of its members. Occasionally "the deer was all gone but the bones before he had finished" and his own family got nothing. But the gifts were, of course, reciprocated and he had done his part toward the support of the unit. 224 423

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

224 423 Now that cattle raising has taken the place of hunting, its arrangements are very similar. A village unit uses the neighboring range as it formerly used the hunting grounds but the range has no definite limits and no objection is made if the cattle of other units are found there. A few families have accumulated enough cattle so that their ownership ranks as a business, managed on modern lines. Many, however, sell only two or three head a year to local buyers and butcher about as many for the family as they formerly butchered deer. They distribute gifts of beef just as they once distributed venision.[1]

FOOD GIFTS

431 Food was the currency of the Papago economic system. Small gifts of it were continually passing within the intimate family group, and penetrating now and then to further connections. We have described under kin behavior the frequent interchange of cooked food within the geographic unit. There was no particular rule as to quantity. One family gave two large wooden spoonfuls to every household at every meal; another, cooked for each meal, a four gallon pot and distributed it all, sometimes leaving nothing for the home household which subsisted on gifts. Other households sent gifts only once or twice a week or when they had something unusual. The ratio of giving was determined by custom with each group as the elaborateness of Christmas gifts might be determined in a White family. But it was kept up regularly, each gift being reciprocated with a like amount.

431 484 Gifts made to more distant kin were generally at the time of harvest but there was an exception when kin came to visit. People travelling through a village made the home of any relative their stopping place and then they were not only fed but given cloth, buckskins, beads or anything the family had. It was a sort of insurance which made it safe for the host family to travel in their turn for there was a strong feeling that land outside one's own village unit was dangerous ground.

736 [554] Besides the gifts which cemented relatives together, the Papago had a system of charity. Although they did not feature generosity as did certain Plains Indians it was a highly appreciated virtue and a man known to practice it had a high status in the community. No one was ever rich and the little extra that any family could accumulate was better invested in good will than kept. Most dependents were cared for by their family groups but in the unusual case that

[1] This section was written before the new regulations for cattle raising were instituted by the U. S. government.

4: Joseph et al D, E-5 (1942-1943) 1949
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haps in this period that Papago from the northern villages began to go up to the Pima country to help the Pima harvest their abundant crops of wheat, while those in southern villages went to the ranches in Sonora. The young people of today say that their grandparents went on these treks in their youth.[18] These contacts with Mexicans and Pima are still evident on the Reservation, and some Papago say that Spanish prayers and fiestas, with their Mexican music and instruments, were introduced among the Desert People at this time.

About 1880, prospectors began to discover copper, silver, and gold in the Papago country. Many small mines were opened in this area, and mining towns at Quijotoa and Jackrabbit in the central and north-central parts of the present Reservation are said to have attained populations of five or six thousand, with regular stagecoach service, post offices, and at least one county school. The Indians watched this influx with both fear and interest. Some of them moved in to work in the mines; others moved away. Though most of the mines were abandoned after ten or fifteen years, the Indians benefited by the miners' improvements of springs and wells. The great mine at Ajo, which was opened at about the same time, has remained in operation, as have a few small mines in the area.

Not long after the miners, ranchers began to see possibilities in the Papago land. Several moved in and established large cattle ranches, one on an old Spanish land grant. Another rancher, who claimed that the Indian chief at Gu Achi had deeded to him in 1880 all the land bounded by the Santa Cruz, the Gila, and the Colorado rivers and the border, sold portions of that huge territory for large sums of money, gambling on the chance that the Supreme Court would validate his claims. The Court did not do so.[19] Some Indian villages were endangered by various other white encroachments, and, to protect them, reservations were created in 1911 and 1912 in three small sections in the northern part of the present Reservation, and one under Baboquivari Peak.

For the most part Papago lands are still the property of the tribe as a whole. In 1891 the Allotment Act, by which Indian lands were allotted to individuals, was applied to the San Xavier Reservation, but not until 1911 was a move made to allot other Papago lands. At this time sections around the principal eastern Papago villages were apportioned into individual holdings of 160 acres on a township-and-range basis, with no regard for hills, washes, or usability of the land. It was fortunate that only one out of 2,700 proposed allotments

18. In 1948–49 the people from Gu Achi and Havasu Nakya went to Mexico to harvest beans (Underhill, *Papago Calendar Record*, p. 20).

19. Sells Agency Files, No. 340, "Papago Indian Lands—Arizona."

4: Joseph et al D, E-5 (1942-1943) 1949
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was approved before allotment activities ceased in this area in 1912; otherwise the same confusion would have resulted among the Papago as is common on many reservations.[20] As it was, the proposed divisions started feuds and factions among the people.

These various and sporadic attempts to protect Papago land and resources against white encroachment and to establish Indian ownership after the white fashion covered a period of more than forty years. It then became apparent that such a haphazard system offered no protection to the main body of the tribe who lived outside the reserved areas. In 1917 a reservation was established to include most of the land now occupied by the tribe except "the Strip," which separated the northern third of the area from the southern part. In 1931 this land was purchased, and in 1938 an area to the southwest known as Menager's Tract was bought. These and several smaller additions brought the Reservation to its present size of 4,500 square miles. With all their lands thus formally designated as a reservation, the Papago acquired the rights, protection, and inconveniences with which most other Indians in the United States had long since been acquainted.

One of the usual features of reservation life—education for Indian children—was not new to the Papago. Since about 1890 there had been opportunities to go to non-Reservation boarding schools operated by the government and various church groups. A surprising number of adults on the Reservation today spent five or ten years in the Presbyterian mission school in Tucson or at a government Indian school in Phoenix, Arizona, Grand Junction, Colorado, Chilocco, Oklahoma, Carlisle, Pennsylvania, or Riverside, California. Since these students came largely from the southern and eastern districts of the Reservation, many of the people in these districts can speak English. The area is "progressive" in American ways and supplies many of the leaders of the tribe, who have some understanding of Western culture. The majority of these students came home and made a satisfactory adjustment, "returning to the blanket" in that they reintegrated themselves with the old culture, but also bringing back with them certain new values which are obvious today. This amalgamation of new and old makes the eastern and southern districts different from the western and central sections, where none of the older generation ever went away to school. With the establishment of the Agency at Sells in 1917, the first government day school was founded. This brought the problem of schools very close to home—often in the face of strong local opposition.

20. On the small San Xavier Reservation, for instance, most of the allotments are at present in heirship difficulties, and one individual's share runs as small as 1/250 of an acre (United States Bureau of Indian Affairs, *Program, Papago Reservations, Arizona*, p. 4).

4: Joseph et al D, E-5 (1942-1943) 1949
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seldom asked to do so, but neglect of this obligation soon becomes known, and the offender is severely censured by persons outside the household.

Just as each family member does his share toward maintaining the group, so each has an interest in the means of subsistence. As previously noted, all land belongs to the tribe, and families are allowed to use as much as they need on assignment by the village or district council. Fields ordinarily continue to be used by the same family after the death of its head. All the sons inherit equally, sometimes without division. Thus, ideally, all family members, even though they are not living with the group, are entitled to use these fields as needed, but nowadays there are occasional difficulties when absent members wish to return to the land.

Cattle and horses are individually owned, although those belonging to various members of the family are usually herded together. Each family has its own brand, some small difference in the mark designating individual ownership. The head of the house may give certain animals to each of his children as they grow up, but on his death the main herd usually goes to the new head of the house unless other arrangements had been made. The tribal code of laws has provisions for wills after the white fashion, and a dispute over inheritance can be brought before the tribal court if no amicable settlement can be made otherwise.

The strong attachment of the Papago to their fields doubtless dates from tribal prehistory, but cattle and horses have also become highly important since their acquisition from whites. The active life of many a Papago man centers in his horses and cattle, and they are the first interest of all little boys. In early childhood a boy begins to swing a rope and lasso stumps, piles of bedding, chickens, and dogs. He runs at a gallop, patting himself as he would a horse, or seizes a stick and canters off. Later he learns to ride, drive the horses to water, and take the reins of the family wagon. He breathes in the excitement of roping and throwing and learns to distinguish brands. Very early he knows which animals in the family herd belong to him, and he sells a steer in his turn when the family needs money. Finally, he is allowed to take part in roundups, to sleep out with the men, to listen to stories around the campfire under the clear stars. He is particularly proud of his horses; he knows that people will regard him with respect because he owns them.

Horses, rather than cattle, are the prestige animals. They are often of little economic value, at least in the numbers now owned by the Papago, for many more are kept than can be used in farm and range work, and a recent epidemic of dourine has prevented the sale of horses for any use but slaughter. A Papago does not ordinarily know exactly how many head of cattle he has, but he

4: Joseph et al D,E-5 (1942-1943) 1949
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punctuated by an occasional fiesta,[1] a roundup, a death, or some other important occurence. Life is slow and measured, without the rush of events and the crowded calendar of people who live close together as do the Pueblo Indians. 461

WORKING TOGETHER

Although Reservation lands belong to the tribe as a whole, the land in and around each village is thought of as belonging to that community and is apportioned by the village or district council. If a man wishes to put in a new field, he must seek the consent of the village. Conversely, if a field has not been used for five years, the village can request the "owner" to take down his fences, or the request may come to the council from another man who wishes to use the field. The field or home site which remains in use is "owned" by the user, but, if he wishes to change either, he must obtain permission. Grazing areas also are thought of as belonging to the people of the village or the district, but an individual who has developed water resources virtually has first rights to the surrounding range and can shut off other people's cattle from the water. This general picture is complicated by the fact that certain areas were scheduled for allotment to individuals thirty years ago. Though the allotments were never approved, people know what land had been scheduled for them, and others hesitate to ask for its use. 621 423

Every village is organized for co-operative undertakings. For the care of their livestock, the men elect a foreman who has proved that he knows horses and cattle. This man, probably chosen from a prominent family in the village, serves, as long as he performs his tasks to the general satisfaction of the community, without remuneration. During the big cattle roundup in October and the horse roundup in early summer (which may include a small-scale cattle roundup), the foreman "works for the people"; i.e., he has charge of all the proceedings—the day and place to start, the methods to be used, and all the activities to be carried on by the village men and boys. He is responsible for seeing that the proper brands are applied to calves and colts, a process that is carefully scrutinized by the cowboys. The foreman also decides what other co-operative work should be done to protect and improve the villagers' livestock; and when he thinks a corral should be built or a *charco* improved, he summons the men to come and help. 621 476 231

Another type of co-operative work is keeping the washes clear of brush and sandbanks, so that they will not turn out of their courses or deepen their channels, leaving established fields useless. All the men whose fields are 621 476 241

1. The fiesta, the chief religious and social event of village life, is described in the following chapter.

5: Castetter & Bell N-5 (1938-1940 1942
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neither tribe participated. There were no community fields, but families worked reciprocally. Among the Papago, these family enterprises were under the leadership of a patriarchal chief chosen by the people for life, there being but one chief to each village. The Pima agricultural unit also was the village, and, as Hill[9] points out, the necessity of communal endeavor in irrigation and for protection against alien tribes tended to solidify these village units. They were under the control of a village headman whose office was inherited and who was responsible only to the chief of the tribe and to public opinion.

Pima habitations were not then scattered as now. Families lived close together on high ground for protection, particularly after Apache raids became serious, and daily went out to work their plots as much as six to eight miles distant. During planting and hoeing periods they returned each night to their homes, but at harvest time camped at the fields.

Bringing a new tract of Pima land under cultivation and irrigation required coöperation of the men in the one or more districts which were to be benefitted, so as to arrange, dispose and dig the ditches. Under leadership of the headmen of the villages affected, meetings were held to plan the work. Hill[10] has pointed out that Pima land assignments under native custom were accomplished in two ways. When a large tract was to be developed it involved the coöperative efforts of individuals from one to three villages. Qualified men first selected the land and located the course of the canal. Then the community, under the direction of the headmen, constructed the canal from the river to the selected area. This completed, the men who had participated chose or were assigned plots of land under the supervision of the headmen assisted by an advisory body, but not all participants shared equally. The second type of assignment concerned a single individual. A man applied to the village headman, and a

[9] Hill, *Notes on Pima Land Law and Tenure.*
[10] *Ibid.*

5: Castetter & Bell N-5 (1938-1940) 1942
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Pima NU29

plot was designated for him. In both cases assigned land became inalienable property of the assignee and his heirs. Use of the land was under the direction of the patriarchal head of the family, whose influence was partly inherited and partly due to experience and personal magnetism, and whose only coercive force was public opinion.

Our information indicates that, despite the above, any individual who wanted to and could develop a piece of idle, unclaimed land could do so without specific allotment. The situation seems to be that aboriginally land was secured by inheritance or selected individually, and only more recently has allotment been practiced. Spier[11] is probably right in suspecting that distribution by allotment, similar to the Maricopa practice, dates from the time the Pima were located on the reservations.

Pima and Papago lands were considered as belonging to the tribe, although held individually. A person had the right to loan land in case he was not using it himself, but sale and, among the Papago, trade of land was unknown. In case of a loan no charge was made, and quarrels over the ownership or right to use a piece of land were settled by two men who knew the land and parties involved. Hill[12] has discussed the Pima procedure regarding the rental of lands. Neither Pima nor Papago ever resorted to pushing contests, tugs of war or stick fights to settle disputed boundaries, as did the Mohave. Difficulties over the limits of a Papago's land resulting from the washing away of the stones or stakes which marked the corners of his field were always adjudicated amicably by conference.

Personal ownership of land has been somewhat modified since post-Spanish concepts have disturbed the original situation. Anciently, however, title to the land was vested in men, and land was inherited essentially in the male line, although all members of the family had a right to its use and products.

[11] Spier, *Yuman Tribes*, p. 59n.
[12] Hill, *op. cit.*

5: Castetter & Bell N-5 (1938-1940 1942
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Pima NU29

diameter which did not flood in time of heavy rain and where the soil would cake. All weeds were removed and the ground flooded, or at least moistened, and allowed to dry out until hard enough to support the weight of a man without making depressions in the soil. It was then tamped by foot, or, in later days, with poles four feet high and about four inches thick at the base, or blocks of wood each bearing a handle. A stout pole ten to fifteen feet tall was erected in the center of the prepared area. Among the Papago the threshing floor belonged to the patriarchal family in common.

When wheat was first grown, in early Spanish days, the plants were pulled out by the roots in harvesting; later they were cut off just above the ground with a knife made of ironwood, or with a sickle. This was ordinarily done by both men and women.

Formerly wheat was not sowed as thickly as at present. While this held for the days when it was planted in hills and later in rows, it also applied to broadcast sowing, hence the crop was not as large per given area as at present. There was no selection of seed wheat. Grain to be planted was simply taken out of the general supply used for food.

Threshing

Regardless of how wheat was harvested, it was placed in small piles to be gathered up, usually by women, and carried —formerly in burden baskets, later in a cotton cloth or on their heads—to the threshing floor. At present these piles are gathered and hauled by wagon. Formerly there was no central pole and the wheat was placed on the floor in small piles, allowed to dry several days; then women trampled the grain by foot or threshed it with ocotillo poles, about five feet long and one and one-half inches thick, first beating each pile, then removing the coarser straw, and flailing again. More recently, the wheat has been piled on the threshing floor and leveled. Then three or four horses were tied abreast, with the inside animal tied to the pole by a long rope. A

175 Mexico gained its independence in 1821, Papagos from Sonora
177 sometimes fled northward into what is now Arizona, introducing Spanish ways acquired during their longer and more
175 intensive contact with non-Indians. The Gadsden Purchase,
648 which added the lands south of the Gila River to the United States in 1853, resulted in the Papago Indians losing their Mexican citizenship, without gaining full United States citizenship. Their lands were considered at that time as available for white settlement, and many springs, wells, and grazing areas were soon claimed by ranchers moving into the area. The seriousness of the trespass was not recognized in early pioneer days with respect to the vast desert
175 areas west of Tucson. The situation was different, however,
659 with respect to the compact settlement of Indians around
[162] the San Xavier Mission and, for this group, a reservation was established in 1874 by Executive Order. By this means about 70,000 acres of land near the Santa Cruz River were
[423] protected from white encroachment. When much of the area
[311] was allotted to individual Indians in 1890, 1,580 acres were reported to be under irrigation and an additional 6,440 acres were considered suitable for farming if water could be made available; the remaining acreage was suitable only for grazing.

175 About this same time, the 1880's and 1890's, a burst of mining activity (in the area of the present main reservation) brought a rapid development of many new wells and the improvement of old ones, to supply the towns that

10,235 acres within the Gila Bend Reservation, a total of 2,855,920 acres."

No changes of any importance in Papago land holdings have been made since 1944, but a very important change in the nature of Indian title came about in 1955 when, by Act of Congress, the Papago were given all mineral, as well as surface, rights to the reservation.

The history of the establishment of the Papago reservations reveals how recently the large majority of Papago have been directly exposed to non-Indian health, education, religious, and other programs. It was not until 1917 that the first federal school was established on the main reservation at Sells and it was not until after 1917 that any attempt was made to develop Papago resources.

The decades following 1910 also saw a renewal of Catholic missionary work and the commencement of Protestant missionary work. The history of the modern influence of Christianity on the reservations is reported by Joseph, Spicer and Chesky (1949):

> "For several years after 1908, brief trips were made to Gu Achi by various Roman Catholic priests who were stationed on the Pima Reservation. In 1915 a resident priest was given jurisdiction over the area, and he made his headquarters near Ko Vaya (Cobabi). In 1923 Father Bonaventure Oblasser moved the headquarters to Topawa. One or sometimes two priests served the reservations for the next decade, carrying on the work of the church and directing its mission schools, which were taught by young Papago. Visits were seldom made to the westernmost part of the reservation,

WHO--this report is about--Papago Indians

101 [121] [197] This report is concerned specifically with the role in the southern Arizona cotton harvest of over 7,000 Papago Indians who live along the Mexican border. These natives speak a Piman language closely related to others spoken from the Gila River south to the border of Sinaloa in Mexico. They call themselves the Tohono Au'autam, The Desert People.

101 361 131 A few hundred Desert People live on the Mexican side of the border. Some inhabit Indian rancherias--villages with houses scattered barely within sight of each other--close to the frontier, and have contacts with American Papagos. Others eke out a parasitic existence around towns of Mexicans who have taken their [185] lands. They are said to have given up their Indian heritage and are waiting passively to die.

101 [186] [464] [197] [891] The thousands of Desert People in the U. S. are a people with hope and pride in being Indian. A few hundred make a living in low paid jobs in Anglo cities. They have chosen to break away from their Indian heritage in an endeavor to give their children a head start as citizens of wider Anglo-American society, especially by affording them a formal education in public schools.

657 423 [031] Most of the Desert People, however, live in rural semi-desert areas reserved for them by the U. S. from their former territories. The San Xavier community was reserved some of its lands in 1874 by Presidential Executive Order. This 71,090 acre reserve slices through the Santa Cruz River bottoms, and could once be irrigated with surface flow (until Anglos started erosion that cut the channel--and the [312] water table--20 feet below surface) and now is irrigated from wells. Most of it was allotted to individuals, and the useable agricultural and range land [311] is now mostly in heirship status. That is to say its [428] use is amazingly and cripplingly complicated by the fractionalization of holdings through inheritance. Fortunately, the San Xavier community continues to recognise old use-rights more than the legal allotment system.

433 flooding and grasshoppers is won. This subsistence
241 scale, risky enterprise cannot long compete against
[461] the surplus-over-subsistence earned in the cotton fields.

The crops Desert People working in the 1950 cotton harvest did plant on the reserves were not even on a subsistence scale. The few beans or squash, the patch of melons they actually planted were no more than a supplement at most.

464 Clearly an important reason Papagos sell their la-
471 bor is that a high proportion do not even have flood
●423 farms where they could try to farm if they wished to. Probably nearly half the Desert People picking cotton in 1950 had no fields.[1]

233 For Papagos who cannot farm, there is still a
433 possibility of raising cattle. However, xerophytic
[137] desert vegetation is not particularly well suited to
[132] fattening cattle--thorns don't make fat. Rainfall on reserve lands is very scanty, and good stands of grass are small and undependable.

231 Among Papago cotton pickers of 1950, nearly half
422 the families owned cattle.[2] However, some of them actually had only 1 cow, and the average number of head owned by each family was only a dozen.[3]

One difficulty for Papago cattlemen is that horses are kept by most families, taking up range that could support more beef animals. These horses are not especially good stock--no one raises horses for export.
[492] But the Desert People are still mainly in the pre-
[493] automotive age of transportation. If they don't walk, they generally must ride horseback or in a wagon pulled by horses. Over three-fourths of Papago cotton pickers in 1950 owned horses.[4] And each of these families kept
[691] 6 or 7 horses.[5] If it were not for an ordinance of the
[646] Papago Tribal Council restricting each family to not more than 10 head of horses, horse population of the reserved lands would undoubtedly be much higher.

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[1] 50 families gave information. 20 had their own fields, or 51%. (Only 2 were in irrigated projects, 5%) Fathers of 3 younger men had flood fields, 8%. So 41% had no flood fields in their extended family.
[2] 19 families of 40 questions owned cattle, 47½%.
[3] 38 families giving information owned 96 head, averaging 12 per family.
[4] 31 families of 40 questioned owned horses, 77½%.
[5] 21 families giving data owned 138, averaging 6.6 each.